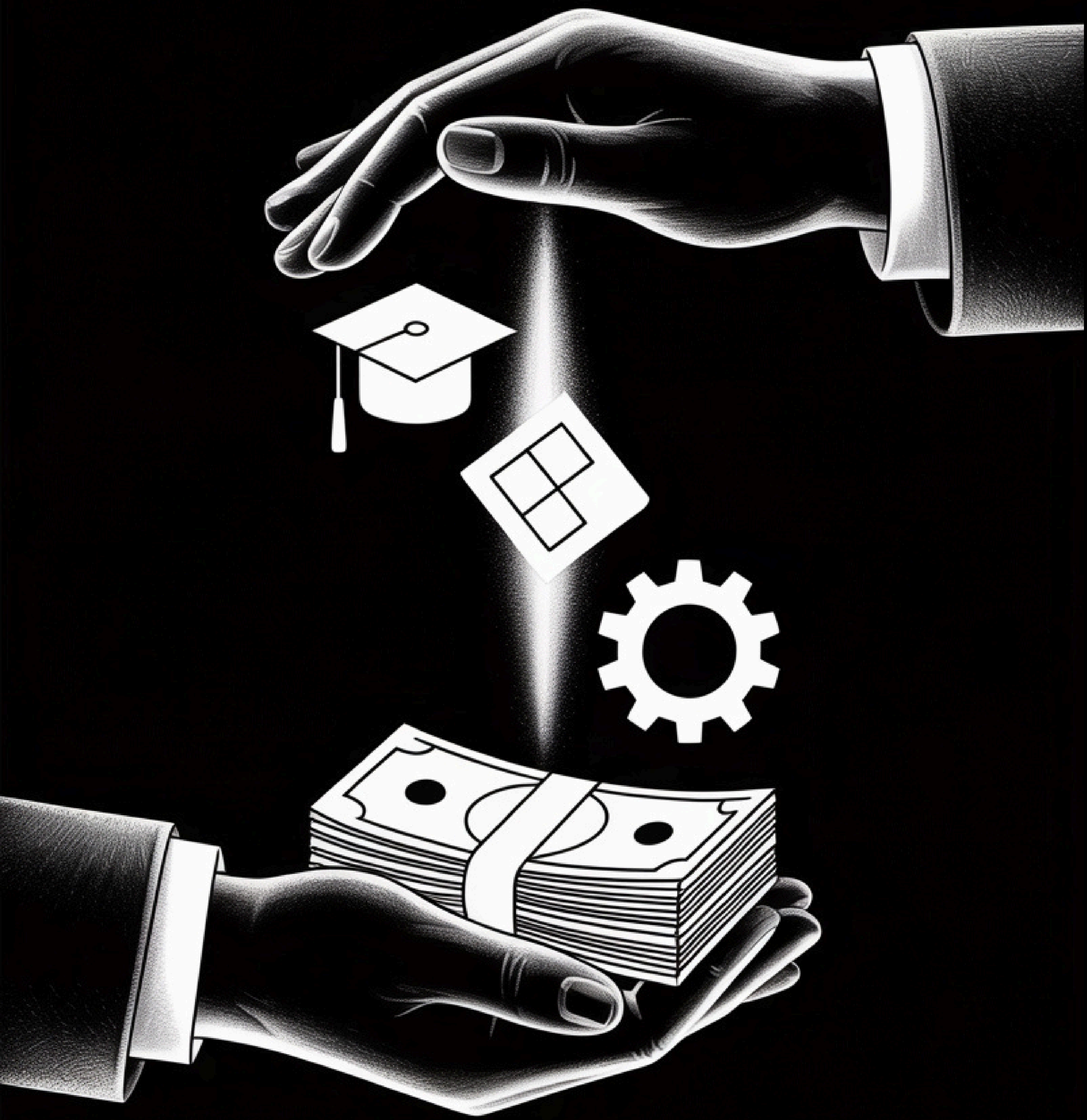
REFORMIST CAPITALISM



HOW TO LOSE THE THIRD WORLD BADGE

EL MESSAOUDI
MLY AL AMINE

REFORMIST CAPITALISM: HOW TO LOSE THE THIRD WORLD BADGE

BY MOULAY AL AMINE EL MESSAOUDI
Agadir,2025

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THE STATE CANNOT DO EVERYTHING, BUT IT CAN ENABLE EVERYTHING.

PREFACE

When I began writing Reformist Capitalism: How to Lose the Third World Badge, my goal was simple: to explore how nations can empower their people without waiting for the state to do everything. Over the years, I observed that many countries—including my own—rely too heavily on centralized systems, leaving innovation, talent, and individual initiative underused.

This book is not just about economics or politics; it is about **possibility**. It is a call to rethink how societies organize themselves, how governments interact with citizens, and how each of us can contribute to progress.

I hope this work will inspire readers to think critically, question assumptions, and imagine practical solutions. Whether you are a policymaker, student, entrepreneur, or simply curious about the future of nations, my goal is that you leave this book with ideas you can **apply**, discuss, and share.

MLY AL AMINE El MESSAOUDI

Agadir, 2025

INTRODUCION

Human societies are shaped by the choices they make. Every decision a nation undertakes—how it spends its wealth, where it invests its energy, and what it prioritizes—ripples through generations. Some choices are made for immediate gain, others for long-term stability; some favor the image of a country, while others favor the well-being of its people. The tension between these types of choices defines the character of a society, and ultimately, its destiny.

Morocco offers a clear illustration of this tension. In recent years, citizens have taken to the streets, protesting the allocation of vast resources to infrastructure, stadiums, and projects designed to attract tourists and foreign investors, while public services—hospitals, schools, and basic social needs—remain underfunded and neglected. These protests are not mere complaints; they are the voice

of people who see the imbalance, who understand that investing in appearances cannot replace the foundations of a healthy, educated society.

Yet it would be unfair to ignore the logic behind such investments. Consider them like the choices of a man who divides his money: he places one part in ventures that yield profit, knowing they will later fund other needs, while another part is given to charity, supporting those who cannot immediately repay him. Morocco's infrastructure, airports, tourist resorts, and grand projects function as this investment—they attract visitors, bring in hard currency, and provide employment to many who survive solely through tourism. For a significant portion of the population, the income generated by tourism is not a luxury; it is their lifeline, the very air they breathe.

Historically,Spain's own transformation offers a powerful lesson. Before the early 1980s, it was a middle-income European nation. Hosting the 1982 World Cup, however, marked a catalytic turning point. The event triggered massive investment in tourism, infrastructure, and global branding, creating a foundation for rapid economic growth. This strategic leap propelled Spain into a new era of prosperity and influence, a path of modernization that other nations have since sought to emulate

Still, despite these strategies and rational choices, one cannot ignore reality. Investments in infrastructure and image cannot conceal the harsh truth: the state of

healthcare and education in Morocco is critically inadequate. Public hospitals fail to serve their citizens effectively, schools struggle to educate, and administrative inefficiencies plague governance. This is the stage upon which the next part of our discussion begins—the unvarnished truth that economic brilliance cannot compensate for social neglect.

The state of a society is measured not only by its visible achievements but also by the unseen cracks beneath its surface. In Morocco, these cracks are particularly visible in health, education, and the social behavior of its citizens. While the country invests in infrastructure, tourism, and economic branding, the essential pillars that sustain life—the capacity to be healthy, educated, and responsible—remain fragile.

Healthcare is the first domain where the imbalance becomes painfully clear. Public hospitals, the supposed safety net for the population, are overcrowded, mismanaged, and under-resourced. Doctors and nurses are inconsistent in their presence: many arrive late, others are absent entirely, leaving patients waiting for attention that may never come. Even when patients turn to private hospitals or clinics, the expected relief often fails to appear. Private institutions exploit the weaknesses of the public sector, charging exorbitant fees for minimal service, and often refusing weekend consultations or specialized attention. For rural communities, the situation

is far worse: some villages see a doctor only once a year, if at all. The state's inability—or unwillingness—to provide consistent healthcare undermines the very concept of citizen well-being.

This failure is compounded not only by the scarcity of funds or corruption, but by systemic neglect. Hospitals function as places where survival is uncertain rather than guaranteed, creating a population constantly exposed to preventable suffering. The failure of healthcare is not abstract; it affects the ability of citizens to work, to learn, and to live with dignity.

The education system mirrors the healthcare system in its inefficiency and neglect. In many public schools, teachers are either absent or fail to engage meaningfully with students. Education is reduced to rote learning: teachers "vomit facts" onto students without creating understanding or connection. The classroom becomes a space of frustration rather than growth, and students internalize a sense of distance and alienation from knowledge.

Discipline is largely absent. Students who wish to learn diligently suffer alongside those who disrupt or refuse to engage. In rural areas, the problem intensifies: multiple grades are often taught in the same classroom by a single exhausted teacher, or sometimes no teacher at all. The curriculum itself is overburdened with irrelevant content.

Science students are required to memorize historical or religious material that bears little relevance to their intended field, adding weight without purpose. This excess creates fatigue and disillusionment, and fosters the notion that education is a ritual rather than a tool for life, though they shoud be taught but in a more effective manner

School directors, much like hospital administrators, have little authority over their staff. Teachers act without oversight, and systemic inefficiency flourishes unchecked. The result is generations of students who leave school inadequately prepared for the real world, despite the country's economic aspirations.

Contrary to popular myth, unemployment is not the primary problem in Morocco. The country produces enough opportunities in tourism, construction, and private services. Migrants from across Africa work immediately when they arrive, often in physically demanding jobs, while Moroccan citizens sometimes sit in inactivity, waiting for "ideal" positions. Many have no incentive to leave the comfort of the family home. Protected by a strong familial safety net, they live without urgent responsibility, insulated from hunger, cold, or survival pressures.

This culture of comfort, while a reflection of strong family ties, has unintended consequences. Citizens become passive, unwilling to explore opportunities

beyond their immediate expectations. When a desired position is unavailable, many refuse alternative paths, leaving skills underdeveloped and potential untapped. This is not laziness, but a structural feature of social security within extended families. It is a symptom of prosperity misaligned with ambition.

Security is often considered a separate issue, but it is intimately tied to health, education, and social responsibility. Crime and disorder are amplified when citizens lack engagement, opportunity, and awareness. Yet, Morocco's security challenges are not insurmountable. If health and education were improved —if citizens were educated, disciplined, and empowered —the need for policing and enforcement would diminish naturally. Knowledge and opportunity reduce desperation and alienation, which are the true sources of insecurity.

CHAPTER I

The problem with current systems

Capitalism, in its purest form, is the engine of human innovation and progress. It is a system built on merit, creativity, and the natural incentives of individuals. In a capitalist society, success is earned, not granted. Those who innovate, take risks, and create value are rewarded. Resources flow to those who produce, and the invisible hand directs labor, capital, and ideas toward efficiency and growth.

Ultimate Capitalism, the theoretical extreme of this system, magnifies these strengths. Here, markets are entirely free, unencumbered by regulation or social intervention. Every transaction is voluntary, every enterprise judged by profit and loss. The economy in this model becomes a vast network of competition, where only the most productive survive and thrive. Individuals are free to pursue opportunity, to specialize, to innovate in ways no centralized authority could envision. Industries expand rapidly; new technologies emerge; wealth is generated at scales unimaginable in any previous epoch.

In this framework, fairness is defined by contribution. Unlike systems that redistribute wealth, Ultimate Capitalism rewards effort, talent, and ingenuity. Success is proportional to value creation; failure is a natural consequence of insufficient productivity or poor choices. The system does not discriminate based on birth, class, or social status. In theory, it provides every individual the same opportunity to climb, constrained only by skill, ambition, and creativity. It is a meritocratic apparatus, reflecting the raw laws of competition and human enterprise.

History provides examples of the power of this model. In pre-revolutionary Russia, capitalism began to emerge alongside industrialization in the late 19th and early 20th centuries. Entrepreneurs, factory owners, and merchants accumulated wealth and created new markets,

while urban centers became hubs of production and trade. The system, unrestrained by modern social programs, allowed capital and innovation to flow rapidly, creating efficiency and growth in areas that had long languished under feudal structures.

In the United States, the 1920s showcased the dazzling potential of capitalism. Markets expanded, consumer goods proliferated, and industrial output soared. The system encouraged investment, fueled innovation, and created vast fortunes. Credit, banking, and industry operated in tandem to generate enormous growth, demonstrating how Ultimate Capitalism could drive economic expansion on an unprecedented scale. Wealth creation was both rapid and visible; prosperity was a tangible result of human effort and ingenuity.

Yet, even as Ultimate Capitalism achieves remarkable efficiency and growth, it is not immune to natural consequences. By concentrating rewards solely on productivity and innovation, it inherently produces inequality. Wealth accumulates in the hands of the few, while those unable to compete—due to circumstance, skill, or luck—are left behind. Market cycles, boom and bust periods, and economic shocks reveal the fragility of a system dependent entirely on competition. The 1929 stock market crash, for instance, illustrated how unregulated financial speculation could cascade.into widespread

economic disaster,undermining millions of lives despite the theoretical fairness of the system.

Similarly, in Russia, the extremes of capitalism before the Bolshevik Revolution produced intense disparities. Industrial centers flourished under private initiative, yet peasants and urban workers faced poverty, unsafe conditions, and minimal social protections. The system rewarded some spectacularly while leaving others exposed, creating social tension that would eventually erupt into revolutionary change.

Ultimate Capitalism, therefore, operates under the laws of nature: competition is absolute, rewards follow merit, and failure is inevitable for those who cannot adapt. Efficiency, innovation, and wealth creation are maximized, yet vulnerability, inequality, and social instability are the natural corollaries. The system is elegant in its logic, neutral in its justice, yet ruthless in its outcomes.

Markets move with precision, directing resources to the most productive sectors; labor responds to incentives; capital flows to innovation. Human ingenuity is amplified, progress accelerated, and economies expand at speeds impossible under centralized control. Yet these same forces produce cycles of collapse, concentration of wealth, and social exclusion. Growth is real, tangible, and measurable, while the cost of failure is equally real.

Socialism, in theory, is noble. It promises equality, fairness, and the collective welfare of all citizens. It asserts that wealth should be shared, that no individual should benefit at the expense of another, and that society should guarantee access to basic needs: healthcare, education, and security. At its best, socialism aims to remove the arbitrary inequalities produced by birth, luck, or circumstance.

Karl Marx famously said: "From each according to his ability, to each according to his needs." A beautiful phrase, rhetorically powerful, capturing the aspiration of a society free from exploitation. The idea of redistributing wealth so that everyone has access to life's essentials sounds, on the surface, like justice realized.

Yet socialism, in practice, collapses under the weight of human nature. Marx assumed that individuals, when relieved of competition and private gain, would behave as selfless, rational actors, working only for the collective good. History—and reality—laughs at this assumption. Humans are not born angels. Power is magnetic; authority is desired. Even under socialism, hierarchies form. Leaders emerge, rules are bent, and influence concentrates in the hands of a few. The dream of absolute equality quickly becomes the reality of concentrated control.

Socialist systems often behave like a parent attempting to silence a baby by putting a pacifier in its mouth. The baby

stops crying, the parent believes the problem solved, yet the baby remains uncomfortable, needs unsatisfied, and the parent still controls all choices. Similarly, socialist states attempt to eliminate exploitation and inequality by centralizing power, controlling resources, and restricting competition. The result is a society where individuals may appear "equal," but true freedom and initiative are constrained, and someone always sits at the top of the hierarchy. Hierarchies are not erased—they are merely reassigned.

Marx's vision of a perfect human is fundamentally flawed. He imagined a world where ambition, desire for wealth, and the pursuit of power would vanish once private property was abolished. But ambition does not disappear; it mutates. In the absence of private markets, individuals seek influence over state machinery, bureaucracies, and administrative positions. Socialism replaces capitalist exploitation with political exploitation. Officials, managers, and party elites become the new class, controlling access to resources, privileges, and opportunity. Marx's idealized society cannot survive the reality of human desire.

History offers vivid illustrations. In the early Soviet Union, wealth was abolished for the masses, yet power concentrated in the hands of a few commissars and party officials. The promise of equality was undercut by corruption, coercion, and the absolute control of the state over individuals. Socialism required obedience, loyalty,

And conformity to survive, rather than fairness or justice. The state became the parent holding the pacifier—silencing complaints while maintaining absolute control. Citizens appeared equal in theory, yet power and privilege concentrated in the hands of a few bureaucrats and party elites. Hierarchies were not eliminated; they were merely reassigned. The very act of trying to enforce equality created a new ruling class, one whose authority was justified by ideology rather than productivity or merit.

Central planning exposed another flaw: incentives were misaligned. Workers had little reason to innovate, to excel, or to challenge inefficiency. Bureaucracy ballooned, decision-making slowed, and resources were often misallocated. While socialism sought to punish capitalist exploitation, it created a system where stagnation and mediocrity became structural features. Human initiative was not encouraged; it was constrained, regulated, and redirected according to the priorities of the state.

Marx's famous dictum—"From each according to his ability, to each according to his needs"—was both rhetorically powerful and practically disastrous. It assumed a perfect human nature, free from desire for advantage, recognition, or control. In reality, people seek power naturally, genetically, and socially. No law or ideology can remove this impulse, and any attempt to do so creates coercion and hierarchy. Socialism's theoretical elegance collapses under the weight of human nature.

Even in attempting to address inequality, socialism often punished productivity. Those who created value saw their rewards limited or redistributed, while those less capable still consumed resources. The moral logic was neat in theory but fatal in practice: the system depended on compliance and suppression of natural drives, producing obedience without liberation, equality without freedom, and stability without innovation.

Thus, socialism's failures are systemic, rooted not merely in implementation but in the unchanging realities of human behavior. The attempt to pacify the baby—controlling rather than liberating—reveals a deeper truth: hierarchy, ambition, and desire for power cannot be legislated away, no matter how perfect the ideology appears on paper.

The mixed system attempts to combine the efficiency of markets with the fairness of social protections. It seeks to harness capitalism's growth and innovation while providing public goods, creating safety nets for the population. In theory, it promises the best of both worlds: opportunity and security, productivity and equality.

Yet the attempt to satisfy two contradictory logics often produces compromise paralysis. Public agencies are judged by compliance and budgets, while private actors chase profit and market share. Coordination fails, and resources are frequently misallocated. The result is a

system where neither sector functions optimally: private services cream off the best talent and infrastructure, while public institutions remain underfunded, understaffed, and inefficient.

China is often cited as a success story: a hybrid model of market openings within authoritarian control, producing rapid growth. But this success relied on abundant resources, massive labor pools, and a state capable of directing investment and enforcing discipline. The mixed model worked there, but its triumph is contingent, not universal. In countries lacking China's resources or political capacity, the mixed approach often reproduces inequality, inefficiency, and structural tension.

Even when intended to balance fairness and efficiency, mixed systems reveal the same underlying challenge: aligning human incentives with social goals. Profit and compliance rarely coexist seamlessly, and the system must constantly mediate between competing interests. The mixed system is neither purely meritocratic nor purely egalitarian; it is a compromise whose outcomes depend on context, resources, and governance capacity.

CHAPTER II
What is reformist capitalism

Human societies are built on systems of exchange, authority, and responsibility. Yet every system we have inherited so far has collapsed under its own contradictions. Capitalism in its "ultimate" form favors efficiency and wealth creation but risks inequality and instability. Socialism, on the other hand, demands obedience and equality but inevitably breeds stagnation and hierarchy. The mixed system, too, often paralyzes itself in compromises. Out of this failure of models arises the need for a new wave — Reformist Capitalism.

Reformist Capitalism begins with a simple principle: the state is no longer the owner of institutions, but the guardian of the rules. Public facilities — whether schools, hospitals, or transport networks — no longer belong to the state. They are transferred to private or semi-private ownership. The role of the government is reduced to supervision, financing, and regulation. Instead of commanding every worker, teacher, or doctor, the state only ensures the supervisors are doing their job. Instead of pouring billions into inefficient bureaucracies, it finances people directly, paying for each student, each patient, each citizen in proportion to their needs.

In this system, funding follows the citizen. A school does not receive money for merely existing; it receives funding because students and families choose it. A hospital does not grow rich from state subsidies; it thrives only if

patients come to its doors. The people themselves become the ultimate measure of quality, and institutions survive by attracting them.

To strengthen this mechanism, investors may create semi-private institutions—schools or hospitals where the state contributes partially, whether through tax exemptions or co-paying staff salaries. The catch: they cannot arbitrarily raise joining prices beyond a set ceiling. Their profit, reputation, and growth depend entirely on their ability to attract and retain people. If they perform poorly, their value drops—and under dynamic contracts, they can be sold off, much like a football club selling a player through a release clause. Ownership changes hands, but the system continues, and the public interest is safeguarded without destroying the institution itself.

This competitive spirit is best illustrated through sport. In the English Premier League, clubs are private businesses, competing fiercely for players, fans, and glory. The intensity of competition makes it the richest and most prestigious league in the world. Contrast this with football associations run as extensions of the state, where stagnation, inefficiency, and lack of ambition dominate. The difference lies not in the talent of the people but in the structure of incentives. Reformist Capitalism seeks to replicate the Premier League model across education, health, and beyond: the citizen is the supporter, the prize, the currency. Whoever delivers better performance wins their loyalty.

Competition creates reputation. Reputation attracts people. People bring investors. Investors create stronger competition. And the cycle repeats, driving continuous improvement. Unlike systems that rely on ideology or moral duty, Reformist Capitalism relies on the most natural law of human behavior: the pursuit of self-interest within rules that reward service to others. Institutions compete not because they are virtuous, but because survival depends on it.

There remain, of course, a few exceptions — areas where the state must intervene directly, such as defense, justice, or national security. These are fields where competition may endanger stability. But in the vast majority of domains, Reformist Capitalism removes the state's direct hand, allowing institutions to thrive, fail, or be sold, according to their performance. The state does not command them but ensures that they play by the rules.

This is not merely a policy proposal; it is a wave, a philosophy. Reformist Capitalism transforms the citizen into the central figure of the economy. It declares that the role of the state is not to run, but to regulate; not to spend blindly, but to finance wisely; not to suppress competition, but to unleash it. In this wave, schools compete for students, hospitals compete for patients, and innovation becomes a necessity, not a luxury.

The result is not utopia, but a system more aligned with human nature: people seek advantage, institutions seek

survival, and in doing so, society progresses. Reformist Capitalism does not demand perfection, only participation. And in this participation, the collective standard rises.

CHAPTER III

Action

Reformist Capitalism is not a dream of the future but a project of the present. To move from theory to reality, action must be taken in clear, deliberate steps. The state cannot simply announce change; it must redefine its role, transfer its weight, and build a new foundation where competition and solidarity walk hand in hand.

The first act is law. The state must pass a Privatization and Reform Act, releasing ownership of schools, hospitals, and other facilities into private or semi-private hands. A new Supervisory Authority, independent of ministries, is tasked not with managing but with refereeing: setting standards, publishing results, enforcing rules. Dynamic contracts replace static ownership. Failing institutions do not collapse; they are transferred, sold cheaply under release clauses, ensuring continuity without rewarding failure.

The second act is funding. Instead of ministries draining billions into inefficient bureaucracies, money follows people. Each student, each patient, each worker carries with them a voucher — a right,funded by the state

, that they can spend at the institution of their choice. Schools and hospitals no longer earn by survival but by service. The citizen becomes the axis of the economy; institutions revolve around them.

The third act is competition. Investors are invited to create schools, hospitals, companies — both private and semi-private. Semi-private institutions gain tax exemptions or state-supported salaries, but within strict rules of price ceilings and quality benchmarks. Reputation becomes their currency. Institutions rise and fall not by decree but by performance. Just as in football, the Premier League thrives because each club is a business competing for fans, while state-run leagues stagnate. Reformist Capitalism demands the same logic: people are the supporters, and service is the game.

Competition must not abandon those unable to compete. Here enters the Reformist Tax, a small but mandatory contribution from all citizens. Its purpose is singular: to guarantee the basics. Retirement, healthcare, and education are secured not by bureaucracies but by solidarity. The healthy pay for the sick. The young pay for the elderly. The strong today are carried tomorrow by those who follow them. This tax is not charity but contract. It ensures that every citizen, regardless of wealth, has access to schools, doctors, and dignity in old age. Private institutions still compete for service, but the floor is raised: nobody falls beneath it.

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The final act is transition. Reformist Capitalism does not arrive in one day. Privatization begins with education and health, then expands gradually. In rural areas where investors hesitate, the state temporarily steps in until private or semi-private operators emerge. Anti-monopoly laws prevent a few from owning too much. The state remains the guardian, the referee, the guarantor of the game.

CHAPTER IV

The vision

The vision of Reformist Capitalism is a long-term transformation where societies gradually shift from heavy state management or inefficient mixed systems into dynamic, competitive ecosystems. In general, for every country, this model seeks to replace public monopolies with privately run institutions that compete for citizens, while ensuring access through government-backed payments. Over time, the quality of services improves because institutions rise or fall based on their ability to attract people, and the government plays the role of referee, setting rules, offering incentives, and paying for outcomes instead of managing the managing the process.

This vision aims to solve the recurring weaknesses of both capitalism and socialism: capitalism often neglects social safety nets, while socialism often undermines innovation and efficiency. Reformist Capitalism combines the efficiency of private enterprise with guarantees of basic equity through carefully structured competition.

Applied to Morocco, the numbers show clear potential. Today, Morocco spends around 5% of its GDP on education, yet quality rankings remain low, with literacy rates lagging and dropout rates among the highest in the region. Under Reformist Capitalism, shifting the structure into competitive private and semi-private schools while maintaining universal access through per-student government payments could gradually improve performance. By the 10-year mark, competition could reduce dropout rates by at least 20%, while Morocco's PISA (Programme for International Student Assessment) ranking could climb by dozens of places.

The vision also tackles healthcare: Morocco currently spends around 6% of its GDP on health, with shortages in hospitals and rural areas. By implementing the system of private providers backed by mandatory contributions and shared risk (where the healthy pay for the sick and the young for the elderly), coverage would expand to nearly 100% of the population within 15 years. Over time,

Morocco could cut preventable deaths by a third and double the doctor-to-patient ratio through incentivized investment in private clinics and training.

Unemployment, one of Morocco's chronic issues, would also be addressed. Currently, around 12% of youth remain unemployed, partly due to rigid state systems and lack of competitive opportunities. Reformist Capitalism, by encouraging investors to open schools, universities, and health institutions, creates thousands of new private jobs, not just in teaching or medicine but in administration, innovation, and technology. In 20 years, youth unemployment could realistically drop below 8%.

The system also transforms retirement: today pensions are unstable and often unequal, but with the mandatory contribution mechanism spreading the load across generations, retirees would be guaranteed stable income, while the financial pressure on the state would decrease.

Globally, Reformist Capitalism envisions a world where competition for citizens' trust drives innovation. Over the decades, nations adopting it could experience accelerated growth in human capital, as better-educated, healthier populations drive productivity. For Morocco in particular, this means moving from being a lower-middle-income country with GDP per capita around $4,200 today to potentially doubling it within 20–25 years if reforms flow smoothly. Such a transformation would not only reduce poverty, which still affects over 15% of the population,

but also reduce inequality by ensuring everyone, regardless of background, has access to education, healthcare, and retirement security.

CONCLUSION

In the end, Reformist Capitalism is not only about fixing numbers or improving services, but about reshaping the mentality of a nation. With so many uneducated voices, and with people who in their ignorance seek to destroy what a country has carefully built, under the illusion of making it better, there must be a clear and logical strategy to wipe away this harmful thinking. Reformist Capitalism becomes that strategy: it does not silence people, it outgrows them by raising a new generation with knowledge, discipline, and ambition. A generation that is no longer trapped in backward debates, but focused on building, competing, and leading. If implemented consistently, this system will guarantee not only stronger schools, healthier citizens, and more jobs, but also a population that thinks differently—smarter, sharper, and more driven. It is this generation that will raise their country, whether Morocco or any other, to the top.

ABOUT THE AUTOR

I am MLY AL AMINE El MESSAOUDI, born on September 5, 2008, in Agadir/Drarga, Morocco. I am currently a scientific student in high school, with a growing interest in business studies.

I was born into a family with deep political and business knowledge, which helped me develop the mentality and perspective that shaped this book. Having studied in both a rural school and one of the top ranked school in my city, I have met and learned from many different types and categories of people, which allowed me to see life from multiple perspectives.

I wrote **Reformist Capitalism: How to Lose the Third World Badge** because I feel a strong desire to see my country—and any country—improve. I want to spread ideas and an ideology that can help nations reach their potential. As a scientific student, I prefer to be direct and practical—this is why the book is concise and straight to the point action matters more than theory.

For feedback, discussion, support, or even disagreement, you can reach me at: Mlyalamine17@gmail.com

Note: AI was used to assist with spelling and vocabulary and writing improvement . The ideas and style are entirely my own.

REFORMIST
CAPITALISM

By El Messaoudi Moulay Al Amine

Reformist Capitalism: How to Lose the Third World Badge
by MLY AL AMINE El MESSAOUDI

Why do some countries stay trapped in underdevelopment while others thrive? In Reformist Capitalism, MLY AL AMINE explores how nations can empower their citizens, rethink the role of the state, and create opportunities for progress. Concise, practical, and thought-provoking, this book is designed to inspire action rather than just theory.

Discover ideas that can help your country—and any country—unlock its potential and reach new heights.